



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Vitality of Platonism, and Other Essays. By JAMES ADAM.
Edited by his wife, ADELA MARION ADAM. Cambridge: The
University Press, 1911. Pp. viii+242.

This volume is made up of papers and essays read by the late James Adam on various occasions, and now presented under the following captions: "The Vitality of Platonism"; "The Divine Origin of the Soul"; "The Doctrine of the *Logos* in Heraclitus"; "The Hymn of Cleanthes"; "Ancient Greek Views of Suffering and Evil"; "The Moral and Intellectual Value of Classical Education." In the collection the reader finds more unity than the titles would at first suggest; for most of the papers treat some phase of what we might call religious philosophy. Indeed, Professor Adam was always most at home in the sphere where poetry, religion, and philosophy come so close together as to be practically blended. The most technical of the studies is devoted to a discussion of the "Heraclitean *Logos*," which our author believes to be "at once the Divine Reason both in Nature and in Man, and also the unity in which all opposites are reconciled"; and he concludes that "the essential characteristic assigned to the *Logos* by the Stoics are already present in the writings of Heraclitus, who therefore deserves the credit of founding the doctrine, which has played so great a part in later religious and philosophical thought." In the "Hymn of Cleanthes," the longest chapter, he tries to explain and illustrate the religious ideas of Stoicism, and to show that the "link between Greek philosophy and Christianity was once for all established when St. John proclaimed that the *Logos* had become incarnate in the founder of our faith." The nature of the remaining papers may be easily inferred from the accurate descriptive titles already quoted; and it is needless to say that each subject bears testimony to the literary range and serious scholarship of the author. In all of the essays we find the same lofty idealizing Hellenist with whom we grew acquainted in his "Religious Teachers of Greece" and his various writings on Plato. His devotion to the highest phases of classical culture was almost a religious enthusiasm; and he never hesitated to avow his belief in the beatific vision.

F. B. R. HELLEMS

UNIVERSITY OF COLORADO

The Eclogues of Baptista Mantuanus. Edited, with Introduction and Notes, by WILFRED P. MUSTARD, Ph.D. Baltimore: The Johns Hopkins Press, 1911. \$1.50.

The *Eclogues* of "Good old Mantuan" of *Love's Labour's Lost* are now accessible in a text based on that of the first printed edition, Mantua, 1498, but modernized by the editor in spelling and punctuation. The publication of a good, readable text will be more than welcome to those workers in the

field of the pastoral who have been hampered by the difficulty of getting hold of any text in this country. The text is followed by succinct notes which indicate mainly Mantuan's debt to his principal sources—Virgil, Ovid, Juvenal, Petrarch, and Boccaccio. There is also an excellent introduction dealing with Mantuan's life, his writings, the immediate popularity of his poems; the high regard in which his *Eclogues* were held for "theyre wysdome and clene and chast laten" in the sixteenth and early seventeenth centuries; and, finally, their influence on the literature, mainly the English literature of this period.

The editor's apology for the "leaden sediment" of the footnotes which accompany the lucid introductory sketch is quite uncalled for. They show, what his edition shows throughout, the careful preparation which he has brought to his task and his unflinching instinct for due measure. Indeed, the thanks of all scholars are due to Professor Mustard and the Johns Hopkins Press for bringing out a book which should serve to revive an interest in the "later Mantuan," the "*Christianus Maro*," whose *Eclogues* were once conned by English schoolboys, quoted often by men of letters, extensively translated or paraphrased and imitated by the first pastoralists in English poetry.

GEORGE NORLIN

THE UNIVERSITY OF COLORADO

Aristotle, Nicomachean Ethics. Book Six. With Essays, Notes, and Translation. By L. H. G. GREENWOOD, M.A. Cambridge: The University Press, 1909. Pp. 214.

In sec. I of the Introduction (pp. 1–20) the editor discusses the authorship of the sixth book, lucidly and convincingly refuting the arguments of those who would assign it to the *Eudemian Ethics*, and adducing evidence in support of his view that Aristotle was indeed its author. The positive argument is not so strong as the negative, but is well calculated in form and temper to confirm the natural presumption in favor of the authenticity of the book. Sec. II of the Introduction (pp. 21–85) offers an admirable statement of Aristotle's doctrine of intellectual goodness. The Greek text is conservatively handled, and the translation, facing the text, is in itself excellent and made even more valuable by the explanatory footnotes. Two essays are appended: I, "Dialectic Method in the Sixth Book" (pp. 127–44); II, "On Formal Accuracy in Aristotle, Illustrated by the Sixth Book" (pp. 145–66). "Miscellaneous Notes" (pp. 167–207) and English and Greek indices conclude the volume.

In substance Mr. Greenwood's edition is unusually excellent. He has faced and honestly endeavored to solve every difficulty; consequently the reviewer must hesitate before expressing dissent even at the few points where he is inclined to differ from the editor. The arrangement of the